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CONTENTS.

GENERAL NOTES.
PERSONALIA.
THE LATE MISS ELIZA TALCOTT.
PARENTAGE, EDUCATION, INCIDENTS.
ARTHUR WILLIS STANFORD.
IN MEMORIAM.
MARTHA JANE BARROWS.
WORK IN CHUGOKU.
JAMES HORACE PETTEE.
SOME CHARACTERISTICS.
ELLEN EMERSON CARY.
WORK OF THE HOLY SPIRIT IN HOKKAIDO.
MARY ADELAIDE DAUGHADAY.
HOW JAPAN IMPRESSES A NEW ARRIVAL.
AMY ELIZABETH MCKOWAN.
ELEVEN DAYS IN FORMOSA.
HILTON PEDLEY.
GENERAL IMPRESSIONS OF FORMOSA.
HILTON PEDLEY.

General Notes.

The Naniwa Church, Osaka, has just erected a three story Sunday-school building.

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Tottori had a successful *Fujin Dai-kai*, or Christian Women's Conference, from the 7th to the 10th. The pastor, Rev. Mr. Sonoda, at Matsue, gave one of the addresses. Women from Matsue, Yonago, and outstations attended.

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At the Doshisha trustees' meeting last month, it was decided to open one department of a university next spring, and to open others as soon as possible. We expected a brief account of this action, but the source of our expectation was too busy.

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A very successful concert was given last evening, at Kobe College, under the auspices of Miss Howe, who secured Miss Sharpe as the star of the program. She rendered eleven songs. A delightful feature was the appearance, in several numbers, of a chorus of Japanese young ladies from the city Girls' High School, and another from Kobe College.

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A reader writes: "I notice you speak of the Japanese as using r for l, etc. My experience is that the Japanese use both letters wrongly, as a girl in a graduating class, wrote on the subject, 'Two Noted Foreign Women, Elizabeth Fly and Mary Ryon.'" Yes, our note gave an example, but we did not make the point as clear as we ought. Japanese repeatedly address us as Mr. Stanford. A good rule for Japanese would be: Carefully make up your mind which letter ought to be used, and then use the other.

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JAN 19 1912

Truth is the latest little missionary monthly we have seen, started by Prof. Chas. C. Lilly, of Osaka, a Y.M.C.A. teacher, and an active Christian worker. Prof. Lilly is a Maine man and a graduate of Harvard. By the way, we learn that *MISSION NEWS* has inspired some of our China friends to follow suit. "You may be glad to know that your good example has encouraged us in China to try to do likewise. We hope to have a 'Mission News' for No. China and Shansi Missions of the American Board, tho we can not tell yet how soon it will be produced."

* * * *

Some of Miss Talcott's Japanese friends, feeling that it would be appropriate to have a permanent memorial of her faithful and effective work for the evangelization of Japan, are planning to raise a fund, the interest of which shall be used toward the support of a woman evangelist, preferably a graduate of the school she founded, now known as Kobe College, or of Kobe Woman's Evangelistic School, with which she was connected during the past nine years. American friends also are contributing toward this memorial in honor of the woman who has been such an inspiration to many of us. Mrs. A. W. Stanford is the Treasurer, to whom money may be sent.

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Captain Brinkley in the *Encyclopedia Britannica*, writing of the difficulty experienced by Xavier in 1549 to 1552, in conveying religious knowledge to the people, says: "No language lends itself with greater difficulty than Japanese to the discussion of theological questions. The terms necessary for such a purpose are not current among laymen, and only by special study, which must be preluded by an accurate acquaintance with the tongue itself, can a man hope to become equipped for the task of exposition and dissertation. It is open to grave doubt whether any foreigner has ever attained the requisite proficiency.

The difficulties that confront an Occidental who attempts to learn Japanese are enormous."

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The Pioneer says:—"The disturbed condition of affairs in China has seriously upset all forms of Christian work. The Chinese Student Association in Tokyo has lost almost all its members and has closed most of its regular work, as there are now only a few hundred Chinese left in the city. The dormitory at Waseda has provided board and lodging free to many until they can get passage back to China. Many of the students in Tokyo have joined the Red Cross Society, recently organized in Shanghai, and a class of seventy members in first aid to the injured has been formed in the Kanda building. On November 18th a large farewell meeting was held in the Association Hall in honor of the returning students."

* * * *

Americans duly celebrated Thanksgiving in various parts of Japan, by good dinners, witty telegrams about the capitulation of Turkey to the American forces, literary programs, social gatherings, and religious services. Here is the Kobe Station program, which was slightly curtailed:

1. PianoMiss Guppy.
2. President's Proclamation...Mr. Stanford.
3. Poem: "Give Thanks Fer What?" ...
..... Miss Howe.
4. SongMiss Sharpe.
5. Reading: "Thanksgiving One Hundred Years Ago.".....Miss Barrows.
6. PianoMiss Curtis.
7. Reading: "Cat Alley".....
.....Miss G. H. Stowe.
8. SongMiss Sharpe.
9. Thanksgiving Story..... Miss Searle.
10. Piano.....Miss Guppy.

* * * *

On the 12th, the Missionary Association of Central Japan had an exceptionally interesting meeting over the question of further extra preparation of candidates for foreign service, by a spe-

cial course like that recently inaugurated at Hartford. The paper favored such a year, but some speakers urged the wisdom of sending men out directly for a three year term or longer, to study the language and prove adaptability, then to return for study. All seemed to favor the view that the language should not be seriously attempted before coming to the field, while some thought it would be more profitable to postpone study of native religions, till arrival on the field. Emphasis should be placed on practical experience in dealing with men in slum work, or mission chapels, or the like, before going abroad. A summer school for missionaries at Karuizawa was advocated, and a committee was appointed to bring the question before the Council of Federated Missions.

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A member of the Tracy party has provided for the remaining structural needs of the proposed Davis Memorial Kindergarten at Miyazaki, and the same friend was so impressed with the results of a radiopticon at a meeting in Kagoshima, that she gave Prof. Donaldson the promise of two for use in Christian work among students and others. This radiopticon is a form of lantern, by which ordinary picture post-cards, Perry pictures, and the like, when placed in the lantern are reflected on the curtain. The common post-card becomes about two and a half by five and a half feet. Any drawing or painting up to four and three quarters by nine and one half inches may be used, and the colors will be reproduced on the screen. Prof. Donaldson has been sending out offers to some of his associates among Association teachers and others, to include their orders with his own. We saw such a lantern five years ago, but its price was absolutely prohibitive for Christian workers. In the present case the original price is twelve dollars, and the proposition seems one that many workers may wisely consider.

* * * *

Miss Talcott worked till she dropt, as one Japanese expressed it, and this seems to have been in harmony with her well considered wish and plan. Perhaps one of Albert Bigelow Paine's poems, found among her effects, and entitled, "A Hard-working Woman," may suggest that her end came as she desired. It illustrates her characteristic enjoyment of humor:

All day she hurried to get through,
The same as lots of wimmin do;
Sometimes at night her husban' said,
"Ma, ain't you goin' to come to bed?"
And then she'd kinder give a hitch,
And pause half way between a stitch,
And sorter sigh, and say that she
Was ready as she'd ever be
She reckoned.

And so the years went one by one,
An'somehow she was never done;
An' when the angel said, as how
"Mis' Smith, it's time you rested now,"
She sorter raised her eyes to look
A second, as a stitch she took;
"All right, I'm comin' now," says she.
"I'm ready as I'll ever be,
I reckon."

* * * *

A Japanese pastor wished to go to America to study. Miss Talcott, with that positiveness so characteristic, at times, undertook to persuade him that his duty was to continue his work. Her repeated insistence awakened his displeasure and he declared he would go any way, whether she liked it or not. When she found opposition useless, she turned round to assist him in his plans. She raised money for his passage, and gave him introductions to friends at San Francisco. He supposed this ended her aid, but at San Francisco he found friends ready to help, and more money for clothing and car fare; on reaching his destination in the interior, he found still more money and careful arrangements made in advance—all by Miss Talcott. She once lived near an English lady, whose custom it was to require her servants to provide for the expenses till

the end of the month. A new cook came, who had no surplus and was greatly troubled because her mistress would not advance any money. The cook came to Miss Talcott, who advanced the money. Among her effects was found a calendar quotation, coupled with her name while she lived at Kyoto. She had cut it out as representing what she wished to be. "Gen. 12: 2, 'And thou shalt be a blessing.'"

Make me a blessing, Lord, to those I meet,

Even amid the hurrying, eager throng;
Give me thy spirit, ever calm and sweet,
Thy light to shine through me, both
clear and strong.

—M. R. P."

* * * *

Capt. Brinkley, in the Encyclopedia Britannica, traces the beginning of newspapers in Japan back to 1864, at Yokohama, when Kishida Ginko edited the Shimbunshi and John Hiko was sub-editor. "The latter had been cast away many years previously [autumn, 1850. Ed.] on the coast of the United States, and had become a naturalized American citizen. He retained a knowledge of spoken Japanese, but the ideographic script was a sealed book to him, and his editorial part was limited to oral translations from American journals, which the editor committed to writing." The paper was semi-monthly. Both editor and sub-editor left for America after the tenth number. It will interest some of our readers to learn that the premises occupied by Miss Howe were granted to this Hiko as a perpetual lease, in 1869, under the *régime* of the late Prince Ito, then governor of Hyogo Ken. Our Mission secured the property from Hiko, who originally belonged to the Himeji clan. *En passant*, we may say that a statue of Prince Ito was dedicated at a conspicuous point on one of Kobe's hill parks, last October. In 1895 Murdoch, the historian, edited "The Narrative of a Japanese," two volumes, composed of excerpts from

Hiko's diary. The story ends with a record of the great earthquake, Oct. 28, 1891, and we suppose Hiko died not long after. Prof. Clement reviewed this work in the Far East, July, 1898.

Personalia.

Miss Sarah T. Cary, of Foxboro, Mass., a sister of Dr. Cary, recently died.

Mr. Pedley returned from Formosa by the *America Maru*, reaching Kobe, Nov. 27.

Last month Rev. and Mrs. O. H. Gulick were spending some weeks at Hilo, T.H.

Mrs. J. D. Davis and Miss Edith Curtis are expected to sail from San Francisco, Dec. 19, on the *Siberia*.

Miss Rosamond C. Bates removed to Kobe on the 2nd, and will make her home with Miss Barrows.

Mrs. D. I. Grover expects to sail for home by the *Nippon Maru*, from Yokohama, Jan. 2, to be absent a few months.

Mr. Hollis A. Wilbur, our genial and efficient Kobe Y.M.C.A. secretary, has been making an extended tour in Manchuria and Chosen.

Rev. Naohiro Sakamoto, of whose work at Tokachi, Miss Daughaday writes, died last September. The warder, often referred to in Mrs. Pierson's book, is Mr. Yoshino.

Mrs. Cobb made a visit at Miyazaki, last month, after her visit at Kagoshima with the Donaldsons. Miyazaki is beginning to be a station on the beaten track of travelers.

It is old news, but good news that Miss Elizabeth Grosvenor Greene arrived in Japan about the middle of October, and will make a long visit with her father and sisters at Tokyo.

Prof. and Mrs. Woodrough take great satisfaction in their location. "We are very enthusiastic about Kumamoto. The city, our surroundings, and the people all combine to make an almost ideal place for a home."

Dr. Cary read a live paper before the Central Japan Missionary Association, Dec. 12, on the general subject of an extra year for special preparation of candidates for foreign mission work, before they start for the field.

Prof. and Mrs. Müller, lately at Kobe, arrived at Boston, Nov. 15, from England, after an extremely rough voyage, "The Rowlands have made our stay here pleasant and fruitful." Their permanent address is: Warrensburg, Mo.

Miss Estella Laverne Coe, of Oberlin, Ohio, a graduate of Oberlin in 1910, and a classmate of Miss Edith Curtis, arrived at Kobe, Nov. 26, by the *Mongolia*, and is temporarily at Kobe College, where she expects to work after her course of language study.

Prof. and Mrs. A. Wendell Jackson, of our MISSION NEWS family, and Congregationalists, returned to Berkeley, Calif., by the *Manchuria*, on the 6th, after some over four years residence at Tokyo. Mrs. Jackson went to be with her aged mother, now ninety-four years of age.

Mrs. Tracy, of Cleveland, and Miss Marshall, of N.Y., crossed the Pacific recently with the Olds Family. These ladies, in company with Mr. Kellogg, an artist, who has been temporarily residing at Yokohama, paid a visit to the Oldses, at Miyazaki, at the end of last month.

The Mission sympathizes with the Allechins in their loss by death, on Nov. 12, at Melrose, Mass., of Deacon D. D. Stratton, Mrs. Allechin's father, at the age of eighty-three. He died of pneumonia, after a very brief illness. He was deacon emeritus of the Melrose Cong'l Church.

We regret that Prof. C. M. Cady, recently of Kyoto, was compelled by serious ill-health to relinquish his educational work at a government school, and hurriedly return to America early in October. Our hearty sympathy goes out to him and his family, but we entertain good hope of his recovery after a prolonged rest.

Miss Flora Krauss Heebner, of our Shansi Mission, is detained at Kobe by advice from Tientsin, in consequence of the revolution in China. She reached Kobe by the *Mongolia*, Nov. 26, on return from furlough. Her station is Taikuhsien. She is a graduate of Oberlin, in the same class with Mr. John Wallace Taylor, son of our Dr. Taylor, of Osaka.

Miss Edna Matilda Deahl, of Maplewood, Mo., on her way to join our Fuchow Mission, spent a few hours at Kobe, Nov. 26, while the *Mongolia* was in port. She was a student at Washington University, St. Louis, where Prof. Arthur Pinckney Hall was one of her teachers, as he was formerly a teacher of Mrs. H. S. Wheeler. Prof. Hall was a seminary friend and messmate of Mr. Stanford's at Yale.

Rev. Frank Newhall White, D.D., resigned his Chicago pastorate several weeks ago, with a view to another at Minneapolis. At last account his church had not formally considered the resignation. Some of the prominent members shrank from the idea of losing their pastor, and favored securing an assistant pastor, who might relieve Dr. White of the institutional work, and otherwise lighten the heavy burden.

Miss C. B. DeForest's address for the winter is: c/o Mrs. E. H. Stevens, Waynesboro, Va., about three hours from Washington. She spent several days with Miss Florence M. Gordon and with Miss Florence Hazel Forbes, visited Mills College, University of California, and the Theological Seminary at San Anselmo, spoke in Oakland, and was to pass a week in Kansas City. She had Decatur, Ill. in view as a proper place for Thanksgiving, with Mrs. Pettee. She hoped to reach her brother's at Washington, about Dec. 10.

Mr. Dana. K. Getchell and Mrs. Getchell, of Marsovan, in our Western Turkey Mission, spent Sunday, Nov. 26, at Kobe. They arrived the evening before by the *Roon*, from Tsingtau, and sailed from Yokohama, by the *China*, Nov. 28. Mr. Getchell has been treasurer of Ana-

tolia College. They went out in 1903, and are returning on furlough, after a visit with their relatives, the Eastmans, of our North China Mission, at Lintsing. While in Shantung the Getchells past thru the capital one day while it belonged to the Empire, but a few days later they past thru it under a "Republic."

Rev. Allen Eastman Cross, D.D., of Brookline, Mass., for the last ten years assistant pastor at the New Old South Church, Boston, was one of the Dunning tourist party, but after visiting China, he retraced his steps, and made a delightful visit in Japan, at several of our stations, where he had not found time to visit on his outward trip. Kobe, in addition to enjoying a delightful visit, in which he looked into our work with an interest and a thoroughness that very few travelers exhibit, was favored with his presence at the Thanksgiving union dinner. It is a great encouragement to have such a visitor with such an interest in our work. Dr. Cross is a graduate of Amherst, 1886, and of Andover Theological Seminary, 1891. He sailed by the Manchuria on the 6th, from Yokohama.

Thanks to the unsettled political condition in China, Kobe and Kyoto have enjoyed the privilege of a visit from Mrs. Mary H. Wold, of Washington, D.C., Miss Edith Victoria Sharpe, of Buffalo, N.Y., and Miss Elizabeth Hughes, of Elkhart, Ind. Prof. Wold remained in China, tho his work as professor of physics, has been interrupted. The latter two ladies were teachers in the Imperial Ching Hua Girls' School, established early in this year, in a suburb of Peking, with some of the indemnity returned by the United States. In common with many other schools, theirs was broken up by the revolution. Miss Sharpe is a teacher of music, and she has given great pleasure to many of us by her very musical voice. We are grateful for her kindness. Miss Hughes is a teacher of Latin and English.

Miss Talcott—Parentage, Education, and Incidents in Her Life-Work.

Miss Talcott was born May 22, 1836, at Vernon, Ct., the Talcott ancestral home, where her grandfather and great-grandfather were deacons. The family legend was: *Virtus sola nobilitas*, so well exemplified in her life. She was the second of four daughters of Ralph Talcott and Susan Bull. Her father, who died in 1847, was a woolen manufacturer at Rockville, Ct., and so prominent were other Talcotts in local interests, that a neighboring village is called Talcottville.

Miss Talcott was sent early to Farmington, Ct., that historic old town, with broad streets, wide-spreading elms, with "Green" and old-fashioned meeting-house, and with its famous young ladies' seminary. It was in the pastor's study in this town, that the first great American organization for foreign missions was formed. It was the daughter of that pastor and the sister of Noah Porter, one of Yale's great presidents,—Miss Sarah Porter, who, at twenty years of age, opened the school in which Miss Talcott was placed. Later, in 1857, Miss Talcott graduated from the State Normal School, New Britain, and returned as teacher for two years at Miss Porter's school. After four years service in the public schools, in 1863 Miss Talcott gave up her work at New Britain, and seems to have been occupied during the next ten years, in caring for an invalid aunt at Plymouth, Ct. It would be interesting to know what induced her to apply for foreign missionary service. Her Grandmother Bull had a deep interest in missions, and hers may have been the first and most potent influence. One of her uncles, Isaac Bull, was a prosperous merchant in the China trade, and thru him many curios of the Orient found their way into the Plymouth home where Miss Talcott lived. Possibly a Turkey missionary, about 1872, appealing at Plymouth, for reinforcements, may have led



Miss Eliza Talcott, Thirty Eight Years a Missionary of the American Board in Japan. Photograph Taken June, 1908. By Courtesy of the "Japan Evangelist."



Miss Talcott with the Graduating Class at Kobe Woman's Evangelistic School, June, 1911.

her to a decision; for it is said that, upon Miss Talcott's recommending one of her friends as a suitable candidate, the missionary turned on her with: "Why don't *you* go yourself?" and left her with the remark: "I shall expect to see you out there."

One day in Okayama she was calling on the wife of a physician. The baby was sick and Miss Talcott took him into her lap to quiet his fretfulness. She asked what was the matter with the child. "My husband is not sure yet, but he thinks perhaps it is small-pox." When Miss Talcott came home and told about it, she was asked what she did. "Oh, there was nothing to do, but to keep the child in my lap."

One summer when cholera raged, the man who was pulling the *jinnikisha*, in which she was traveling, fell ill. His symptoms suggested cholera. Miss Talcott got him to a hotel, and instead of continuing her journey by which she would have reached home that evening, she spent the night in caring for him at the hotel, tho it turned out not to be cholera.

A few years since a silk-broker living two days' journey distant from Miss Talcott, was financially ruined thru a drop in the market. He had been doing business on capital borrowed from the banks. He was contemplating suicide, but a friend urged him to talk over his troubles with Miss Talcott, of whom probably he had never heard. He came and spent several days in talking over his affairs, with the result that she sent him away with courage to face life again, and with a determination to do his best to care for his family and to retrieve his fortunes.

Friends have often remarked on how neat and trim she always was in her dress, and it is well known that she prized fine quality in her clothing. One time, typical of others, she felt the need of a new garment to replace one which, for the sake of economizing to spend her money on others, she had worn till it was too much against her taste to endure any

longer. She went for the new garment, but in the midst of selection, there flashed into her mind: "How much the Ex-Prisoners' Home needs money!" and she returned to wear her old garment and to give the price of a new one to the Home.

In connection with the memorial service, Nov. 5, a prominent Japanese worker of another denomination, remarked: "Dr. Davis and Miss Talcott did not belong to the *Kumi-ai* churches, but to the Christian Church of Japan." At the funeral, a member of our Mission was quoted as saying that, from Hokkaido to Kyushu, he had heard the name of no other member mentioned so often as a spiritual helper of individuals, as that of Miss Talcott. A prominent Christian worker in Tokyo has stated that of many and varied requests sent him by missionaries from all parts of the Empire, to look up and befriend or spiritually help Japanese coming to the capital, no one has ever begun to make as many demands upon him as Miss Talcott. We can not say, off hand, how many missionaries have been commissioned by the American Board in its century of existence, but when it is remembered that it has, at present, *twenty* Missions in Europe, Africa, Asia, and America, the force of the observation of another worker, in another city, who has known Miss Talcott's work almost from the beginning, will be realized: "In personal work there can hardly be her superior in all the roll of the missionaries of the American Board for a hundred years."

ARTHUR W. STANFORD.

In Memoriam.

Again the Messenger of Death has come to our mission circle, and another of its older members has responded to the call to the higher life and tireless service. It seemed sudden at the last, and yet some of us have felt for months that Miss Talcott was slipping away from us. Ever since her return from

Miyazaki in February, she has lacked her former vigor, and especially since coming back from Karuizawa in September, every week has seemed to add to the burden of weariness. In spite of this, however, faithful to the end, she could not be persuaded to lay down any part of the work for which she felt responsible. When the burden became too heavy she went to her physician, asking him to give her something to help her to keep on a few months longer.

The last time she left her home was to attend the Annual Meeting of the *Sōkwaï* in Osaka, October sixteenth. For three days after that she kept about, teaching in the school as usual, and continuing to work for others with her pen. Little did we think when urging her to dismiss her classes on Friday and try the virtue of three days of complete rest, that it was the beginning of the end. Her physician was called on that day, and looked very gravely at the case from the first, but we who knew her power of endurance hoped for the best till the end came. She left us November first. Those days were too full of weariness for much conversation, and there were few last messages, but they were not needed. She might well have said with Dr. Davis: "My life is my message." To the last she was thinking for others in plans of helpfulness, and remembering different ones whom she was seeking to lead to Christ.

Her whole life was one of peculiar devotion to whatever work came to her hand. Its key note is found in an early letter written to a young lady friend before coming to Japan. "I am trying to do with my might whatever my hand finds to do." No service was too small for her, whether dealing out medicine for an aching tooth, or guiding a stranger through the shops of the city, or bringing together those in need of workers and of work, but her great passion was the giving of spiritual help. To this work she gave her days and her nights—her tongue and her pen. Though living most simply herself she was always ready

with her money to aid every good cause. She was also skillful in teaching others to work. How many there are in this land who have seemed to catch something of her spirit of untiring love and zeal. The fact often remarked upon, that there have been so many working women in the Kobe church, is due largely to the way in which she helped them to start. Many of the older Christian women love to tell of how she led them on in those early days.

It was always peculiarly hard for her to leave a work in which she had become interested, and it was with a shrinking heart that she turned to new places and people, and yet more than most of us she was called to change her place of work. The writer well remembers how hard it was for her to leave the Girls' School in Kobe, which she had started in connection with Miss Dudley, and go to the new station at Okayama, but she has often said it was still harder to come back a year later, when circumstances made that necessary. Though apparently so strong and self-reliant she was yet peculiarly dependent on those with whom she was associated, and craved their loving sympathy and confidence.

One source of her strong influence over others was the pertinacity with which she followed up those in whom she was interested. She never suffered them to get away from her, but followed them with calls and letters and books and papers, seeking in every possible way to lead them on.

It has been only for the last nine years that she has given her time and strength to the Bible School, but she loved this work, and the women all felt the power of her strong character and personality; they will lead better lives, and do better work, for having known her, and they will pass the influence on to others.

Though we miss her from the accustomed places we feel her presence still, and rejoice in the memory of her life.

(MISS) MARTHA J. BARROWS.

Her Work in Chugoku.

Miss Talcott's parish covered nearly the whole of Japan, together with Hawaii and parts of North America as an annex. Wherever she labored she left the impress of a strong personality, and untiringly used it in the service of others.

Okayama was opened for continuous missionary residence and work in 1879, the first really interior station of the American Board's Mission in this country. Miss Julia Wilson who had been assigned to this field, being compelled for health reasons, after a few months' service, to return to America, the new station besought the Mission to send them Miss Talcott as an *ad interim* helper. It was one of those emergency calls which she especially delighted to heed. She might perhaps have been named The Emergency Evangelist of the Mission.

During the four years of her first term of service in Chugoku, she made her home with Dr. and Mrs. Berry at Okayama, and gave her whole time and strength to personal work for individuals. Among the hundreds whom she greatly influenced for good, then or later, in Okayama, Tottori, and Hiroshima prefectures, many of whom became pronounced Christians, and not a few active workers, may be mentioned Mr. Ishii, of Okayama Orphanage fame, Mrs. Sumiya, the efficient Bible woman, whose personal life story is so full of dramatic incidents, and who always thought of Miss Talcott as her "mother," Mr. Nakagawa, thru whose assistance this mission station was first opened, Mr. Marumo, later the blind preacher of the Sanindo, the Kimura and Hayashi families, at Kurashiki, Okayama's representative of the old time Bizen *daimyo*, and his distinguished wife, a cousin of the Empress, Mr. Ishiguro, now president of the local lawyers' association, and an Eta family that rose from the lowest order in the social scale to considerable distinction in church and society.

The very last letter received by the

writer, from Miss Talcott opens thus: "May I trouble you with rather a long story, which I will make as short as possible? There is a man," etc. Then follow eight pages of details and explanations in regard to a case where she wishes help rendered. So it ever was. Following her spiritual children all over the land, and when too ill, or too far removed to render needed assistance herself, asking some one else to go in her place. It was on such a mission bent, years ago, in a small town fifteen miles from Okayama city, while calling upon one of her former Kobe school pupils, that the infuriated husband, who hated Christianity and distrusted all foreigners, seized a kitchen knife and threatened to kill her. Nothing but her own calmness and the prompt assistance of a Christian neighbor saved her life.

In company with Mrs. White, (then Miss McLennan) she spent the winter of 1889 at Tottori, one of many hardships, preparing the way for the opening of a separate mission station in that belated district, on the back side of Japan.

In regard to her war experiences at Hiroshima, Miss N. B. Gaines, of the Southern Methodist Mission, bears the following testimony, a beautiful tribute to a remarkable work. "Miss Talcott came to Hiroshima late in the fall of the year of the Chino-Japanese War. She intended staying only a few days with her friend and pupil, Miss Fuji Koka. A room was prepared and an invitation given to stop in the school as long as she remained in Hiroshima. She preferred staying with Miss Koka in a Japanese house, thinking it would be easier for the Japanese Christians to meet her there. "As she had come over the mountains from Tottori, in *kuruma*, she was very tired and almost ill. After a day or so in the Japanese house, she wrote a note saying if the invitation was still open, she would be glad to come for over Sunday, and have the comfort of a bed and a fire. From that time she was an inmate of our house till her work in Hiroshima was finished, a year later."

She was an inspiration and a benediction to all.

"She began her work in the hospital, if I remember aright, by visiting with Miss Koka, the fathers of the pupils of our kindergarten and school. The pupils at that time had flower beds, and sent the flowers from their gardens to the hospitals. From the small opening made in that way, developed the Christian work done in the hospitals during the war, by Miss Talcott and her helpers. Miss Olive Brown, of the Baptist Mission, came at the same time, and the two resided in the school, and carried on work in the hospitals, and for the soldiers on the outside, waiting to be sent to the front. Miss Talcott said so little about her work it was hard to realize the amount she did, and still harder to know the extent of her influence. The impression that remains with me is that of seeing her, day after day, return from the hospitals, almost exhausted in body, yet as bright and cheerful, and as ready to help others bear their burdens, as if she knew no weariness. During the summer she remained in Hiroshima, the cholera raged in the city, and she was the only foreigner here, continuing her visits of cheer to the sick and wounded soldiers. During this time she had an attack of cholera, but thru her own calm judgment and the prompt attention given by the physicians and those nursing her, she was able to overcome even this dread monster. After a few weeks rest she returned to Hiroshima and continued visiting in the hospitals till December.

"Her personality was such that none who came under her influence could resist, and all were better for having known her. I feel it is hard to do justice to such a character and such a life."

In all three prefectures of which I am writing, she endured many physical discomforts, broke down seemingly impassable social barriers, and wrought veritable miracles in the transformation of character by the force of her own personality, tempered by a tender wo-

manliness all consecrated to the highest spiritual purposes. Some of us, years ago, gave her the name by which we shall ever lovingly and gratefully remember her: "Our Mission Saint Eliza."

JAMES H. PETTEE.

Some Characteristics.

One of the compensations of life on mission soil, is the intimate acquaintance one may have with God's noblemen and women, both among the people of the land and with those who have adopted it as their own. I write as one of those who knew Miss Talcott, and to whom this compensation was large, though to write on the above subject is difficult, because she so shrank from anything which called attention to herself.

Miss Talcott was our friend, and what a friend! Meeting us on arrival, smoothing the way into the mysteries of house-keeping in a strange land, engaging our first servants for us, interpreting for us when we could neither understand nor be understood, helping us in the study of the language, and doing dozens of things for our comfort, but with no air of conferring a favor. This friendship was bestowed liberally on all those whom she could help.

As a travelling companion during two long summer outings, she was delightfully cheery and unselfish. Resourceful under trying conditions, she was ready to make the best of a situation, whatever it might be. If her shoes were stolen when touring in the country districts, she telegraphed back home for others, bought *zori*, and went right on making calls as though nothing had happened. When near the top of Mount Fuji, a severe accident disabled the only man of the party, it was Miss Talcott, who, seeing the need for bandages, slipped behind the little hut where the patient was resting; when she reappeared, she brought the needed strips of white cloth—and no questions were

asked as to whose garment had been sacrificed!

She had a quiet humor and was keenly appreciative of the amusing side. Thirty years ago, when spending a Sunday in a small hamlet on the top of a mountain pass, on the Nakasendo, Miss Talcott generously offered to read aloud one of Mark Guy Pease's books. For- eigners, in those days, were a great curios- ity, and the woman who kept the hotel came in to look at us. Apparently unconscious that the reading was for the entertainment of the company, she sever- al times interrupted with questions which Miss Talcott answered, and again pro- ceeded with the reading. When, on turn- ing the page, the visitor saw a caricature of an old, toothless crone, whose chin and nose nearly met, she moved a little nearer, gazed at the picture, and then at Miss Talcott, asking—"Is that *your* picture?" It was too ludicrous even for our gracious reader to keep a straight face longer, and I think she forgave us for the merriment which had been grow- ing since the caller arrived. As I write this I can almost hear her say, "How do you remember such things? I had forgotten it entirely!" But how many such times we easily recall! Whether weary with riding on a pack saddle, or in a *jinrikisha*, or from a long tramp, she was never too tired to talk to the hotel keeper or any one, who would listen to the Gospel message, which she gave in a most winsome, earnest way. It was her custom to carry books, papers or tracts, and to give them wherever she saw an opportunity.

Through all these years it has been the same story of unselfish devotion to those about her. How many mourning hearts she has comforted; how many hungry ones she has fed; how many straying ones she has turned back; how many thoughtless ones she has guided; how many lonely ones she has cheered; how many sick ones she has visited; how many blind ones she has helped to see; to how many imprisoned ones she has opened a door of hope! Simple and

unaffected, like the one whom she so gladly served, she, too, went about doing good.

The last time I heard her speak was at a woman's meeting, when she took for her subject Paul's words, "We all, with unveiled face, beholding as in a mirror, the glory of the Lord, are trans- formed into the same image, from glory to glory," and, as she spoke, her face was aglow with the joy of her subject. Yes, she had kindness, and patience, and hopefulness, and sympathy, and courage, and tact, and faith, and love, and we who are left will always hold her in grateful remembrance.

(MRS.) ELLEN EMERSON CARY.

The Work of the Holy Spirit in Hokkaido.

Recently there died in Sapporo, the Rev. N. Sakamoto, a pastor who has been used mightily by God towards bring- ing in the Kingdom to Hokkaido. His wonderful faith and spirit of prayer made him pre-eminent among the Chris- tian workers here. His life and work form another strong proof of the power of the Gospel to transform character. Less than twenty-five years ago he was a world- ly politician, boasting of his ability to drink three *sho* (four quarts and three quarters) of *sake* in a day. About that time "he was made a political prisoner for con- science' sake, during the troublous times just preceding the adoption of the present Constitution and representative govern- ment. This gave him his peculiar and tender interest in all prisoners, and his great tact and wisdom in speaking to them." Coming under missionary in- fluence, he accepted Christianity, and so great was the change wrought in him that he decided to devote his life to the propagation of his new-found faith.

Mrs. George Pierson, of Asahigawa, in her booklet: *How the Holy Spirit Came to Hokkaido*, has told a great deal about his evangelistic work, especially among the warders and convicts of Tokachi

Prison. But before Mr. Sakamoto went there the governor of the prison, a Christian hero, had done much in the way of preparing the soil. A Christian warder writes: "In 1901, when Governor Kuroki first came to Tokachi Prison, the officials and prisoners despised him for his Christian faith, and at one time the warders consulted about resigning in a body, while the criminals made six different attempts on his life, but he did his duty faithfully and had no fear." It is now conceded that he is one of the most successful prison governors in Japan.—Mrs. Pierson says of Tokachi Prison: "It seems like a little world by itself, with a population of some two thousand persons, including the nearly one thousand prisoners, who live in huge, wooden structures grouped about a great, open court. The warders and other officials, with their families, occupy neat cottages in this pretty, little official village.....The hundreds of broad acres surrounding the prison, afford opportunity for wholesome labor to these convicts. I saw them in their salmon-colored *kimono*, gathering crops of potatoes, squash, cabbages and *daikon*, with a vim and zest that would put many a free laborer to the blush. These men are serving long terms, many of them life-sentences, for some of the heaviest crimes known. They are the worst of all the criminals of Japan, having been sent here from other prisons in all parts of the Empire, and represent the lowest dregs of Japanese life. But it is hard to believe this, as one observes their springy, joyous activity in those sunny fields, especially when one sees, as I did, their faces transfigured with joy when they caught sight of their beloved teacher, Mr. Sakamoto." To quote again from the letter of the Christian warder: "In 1903, in the name of God, Governor Kuroki formed a Bible class of *young* prisoners, which was the first angel of light in that dark place.....The life of solitary confinement tends to make men pessimistic and their hearts hard and coarse. But when I taught them about

the God of Heaven and his abounding mercy as shown in the parables of the Lost Sheep and the Prodigal Son, they listened with tears of joy. They were taught how to pray, and they prayed. They were told they ought to be lights to the other prisoners who often reviled them, and they fought the good fight of faith until this Bible class became an example, and was praised by the officials. Thus the preparation proceeded apace, so that when Pastor Sakamoto came, a revival broke out. At this time and during his later ministrations, hundreds of criminals and scores of warders became Christians." He also adds, "I trust that this remarkable manifestation of the power of God may become a forerunner of a similar work among all the poor prisoners in the Empire of Japan."

Mrs. Pierson thus describes one of these meetings: "On Sunday morning Mr. Sakamoto preached to the whole body of prisoners, in the great hall of the penitentiary. A great Buddhist shrine stands at the back of the platform. In front of this sit two Buddhist priests, the official chaplains of the prison. These must always be present at every large gathering, which sometimes results in the curious situation of priests not only listening to the Gospel, but presiding formally over a Christian meeting." The criminals in their red *kimono*, are seated on benches, and the many warders line the walls. While Mr. Sakamoto was addressing them, most of the convicts were sobbing and some crying aloud for mercy, and the warders, grim and upright, were silently weeping. During the four years that have since elapsed, they have shown the fruits of repentance. In one of his letters to Mr. Sakamoto, Governor Kuroki says: "Many of my poor brothers in the prison have come to me to buy Bibles, which they have diligently studied. One day when the thermometer had fallen to 20° below zero, many of them were working so hard in the snow that the perspiration fell from their faces. I

asked them why they were working so hard and they quickly replied, 'For the Lord Jesus.' Then I felt that I loved those poor fellows more than I could say." The Tokachi Penitentiary is now almost a Christian community, the prisoners are quiet and industrious, the prayer meetings of the officials are splendidly attended, one hundred twenty-five children are in the Sunday-school on the grounds, the *fujinkwai* of the wives of all employed there, numbers one hundred and fifty members, and, with a very little aid outside, support their own resident Bible woman.

(MISS) ADELAIDE DAUGHADAY.

How Japan Impresses a New Arrival.

I had my first glimpse of Japan on the morning of September eight, when our boat reached Yokohama. As we came up from the dock, and I saw, for the first time, the men and women in their queer *kimono* and bright-colored *obi*, the strange vehicles, and the many other new things, I felt as tho one of the wishes of my childhood had been granted, and at last I had reached Fairy-land. And when, after my first ride in a *jirikisha*, we stepped into one of the diminutive trains that run from Yokohama to Kamakura, this impression was deepened rather than lessened.

And it remained vividly with me all the morning as we tramped up and down the island of Enoshima. How easy it was to imagine gnomes and elves inhabiting that cave! But it was completely dispelled, when, tired and hungry, we halted at an inn for lunch. When, having left our shoes at the door, we entered, and, sitting on the floor, were served with rice and raw fish, to be eaten with chopsticks, then I knew I was actually in Japan.

Two days later I arrived in Osaka and found that not all of Japan was as beautiful as Kamakura. Having spent my first day in unpacking, at which

work I was assisted by a maid to whom I could not talk, and whose amazement at the new foreigner's possessions was almost equal to my wonder over the ways of a Japanese house, I decided to go for a walk in the evening. Accompanied by three Japanese girls, I went to the harbor, which is near, and there I saw another side of picturesque Japan. Seated in easy attitudes all over the brightly lighted pier, were groups of men, who, at first sight, seemed to be doing nothing but enjoying a quiet smoke and gossip. But a nearer inspection showed that each was surrounded by several fishing-lines which dropt down into the water thru the cracks. Each line was attached to a short handle which rested on the pier, and on each handle was a tiny bell so contrived that when a fish bit, the bell rang, and tod the owner it was time to draw it in. To me it was a novel method of pursuing the angler's art; and so interested did I become in watching one man that I did not, at first, notice that, while their work was interesting to me, I was far more interesting to them. When I did realize this I found that the women had left their food-stands, the children their play, and the men their smoking, and how to break thru the crowd was a problem. But suddenly there was a parting and the people began to move back to their regular occupations. The cause of this was seen in the approach of a policeman, who, with his enormous paper-lantern, and bright sword, seemed to carry a great deal of official dignity and authority.

Like all new comers I was greatly attract by the shops. Never shall I forget my first trip to *Shinsuibashi-suji*. As we entered that narrow street, it seemed like a new world. The low, open shops, with the merchants seated on the floor, seemed, each one more attractive than the last. Turning from a dry goods shop, with its bright-colored goods displayed in front, my eye was caught by a basket-shop. Boxes and baskets of every conceivable shape and

size were there. But my pleasure in them was short-lived, for there was a swish and a swirl, and looking round I first thought that all the inhabitants of the street were attacking one another with buckets of water and dippers. I was somewhat reassured when it was explained that this was the method of street-sprinkling in vogue there. Nevertheless I thought it best to beat a retreat to the street car line; and I boarded a home-bound car, glad to get away with dry shoes. But I found I had rejoiced too soon, for hardly was I comfortably settled, when in came a man with a watering-pot and began, not sprinkling, but flooding the floor of the car. There are countries where it is necessary to carry an umbrella, even in the sunshine; but in Osaka tho you may not need rubber shoes to walk on the streets, they are a necessity on the street-cars.

(MISS) AMY ELIZABETH MCKOWAN.

Eleven Days in Formosa.

At noon, Nov. 8th, Mr. Sawamura and I sailed from Kobe in the good ship *Kasato Maru*, Osaka Steamship Company. We had a most delightful trip and were shown every attention by the officers and waiters who seemed to vie with each other in making things agreeable for all on board.

On the morning of the 12th—Sunday, we landed in Keelung and were in the capital city—Taihoku, by 9.15. The hour's train ride was full of surprises—Chinese houses with windowless walls of sundried brick, and roofs of flimsy tiles; the women with their hair always in order and their little, tootsy—wootsy feet; the pig-tailed men in the harvest fields, and their pig-tailed offspring tending the patient water-buffalo as he munched his morning meal; the ever-changing hills; the tropical growths of palm, banana, pine-apple, and bamboo.

Taihoku also was a surprise, with its neat station, stately railway hotel, wide and well-drained streets, excellent water-

works, fine public buildings, and extensive electric light system. In China-town the old style thoroughfares can be seen, but it is marvelous what a transformation has been effected in the sixteen years of Japanese *régime*. The middle school is said to be the finest of its kind in the Empire, and is certainly a well-equipped institution on modern lines. The government-owned factories for producing camphor and opium, are in full blast, with a large number of workmen, and are strong sources of revenue for the government purse.

Our first period in the city was limited to three days, during which we learned the following facts—there are 100,000 people, of whom nearly one third are Japanese; the majority of the latter are composed of officials, school teachers, and those connected with the camphor, opium, and sugar industries; there are two Protestant Japanese churches—the Presbyterian with 400, and the Episcopal, with 50 members; religious work is much easier than in the main island, as there is greater uniformity in the community, and separation from the usual bonds of tradition and custom. Money comes and goes with comparative ease, as salaries are high, and the trying climate fosters the desire for expensive living; men, women, and children alike lose vitality and color in the struggle with malaria and kindred evils; and, in consequence, changes are especially frequent in official circles.

On the Sunday evening after arrival, Mr. Sawamura preached in the Presbyterian, and I in the Episcopal church. In the afternoon we had an exceedingly pleasant half-hour with the pastor of the first Chinese church and his good wife—daughter of Mackay, the famous pioneer among Canadian missionaries. During our stay we were also treated to a fine Chinese banquet, given to us by representatives of the Christian people of the city. Forty were present and a nice looking lot of men they were, with the late Judge Miyoshi's son a prominent figure among them. We also met all

kinds of people individually and from them gained much information about the religious conditions at present, and the possibilities for the future.

Three nights were spent in Tainan—the southern capital, the return journey to which place cost us nothing in tickets, as the authorities courteously granted us passes over any part of the railroad, up to Nov. 30.

Tainan boasts of 60,000 people, one sixth of whom are Japanese, and is right in the midst of the great sugar-cane fields that remind one of the stories of Kansas corn, that delight the ears of America's rising sons. We used our eyes and ears in this place as much as possible, and were well rewarded for our pains. We visited the Episcopal and Presbyterian churches, and in the former Mr. Sawamura preached at the evening service, while I discoursed on Japan to twenty English people, assembled in the spacious drawing-room of Pioneer Campbell's hospitable home. We felt a tinge of envy as we sat in the big, brick Chinese Presbyterian church, in the afternoon, Sunday service, and saw the magnificent congregation of four hundred people, listening closely to their pastor's words, and singing with heart and soul, the good old Scottish tunes that used to thrill us in boyhood days.

We were hot most of the day-time, with the thermometer in the eighties, but found the nights deliciously cool, even under the regulation mosquito net, which encircles the sleeper from January to December. Besides the above places we called at Tamsui, Taichu, Shoka, and Takao, but our space will not permit any details of the many things that might be recorded.

HILTON PEDLEY.

General Impressions of Formosa.

We propose to state a few general impressions of things secular and religious, as we found them in Formosa.

SECULAR.—1. The Japanese Government in sixteen years has rendered life and property secure, has opened up railroads and other roads, so that transportation is easy, and has so developed the producing power of the country at large, that with much heavier taxes than in olden times, the people are faring better, and a subsidy from the Home Government is no longer necessary.

2. The camphor and opium industries are government monopolies, and in the case of the latter, the effect is to reduce steadily the use of the drug, year by year, its complete abolition being a mere question of time.

3. The sugar industry, while not a monopoly, is under severe restrictions. Factories are established here and there over the country, and each constitutes a market to which the producers of the surrounding district must bring their cane, or not sell at all. This has caused a good deal of grumbling on the part of native Formosans, but on the whole it is stimulating production at a rate much beyond that in the days of Chinese rule.

4. Public schools are being established among the Formosans, with Japanese teachers in charge, and the Japanese language is spreading rapidly. The middle school system has not yet gotten into working shape among the Formosans, but will develop as the need for it arises. Education is necessarily quite elemental as yet.

5. The relations between the Japanese administration and the people at large are constantly improving. This seems to be the unanimous testimony of Japanese and missionaries long resident in the island. During the first few years after the Japanese occupation, the people were restless, and the officials not of the best type, but the latter have vastly improved both in ability and *morale*, and the Formosans appreciate the change. At present there are few Formosans in official positions, but their appointment seems a matter of time and education only.

RELIGIOUS.—1. The mass of the For-

mosan people seem still firmly held in the bonds of superstition—demonolatry being a leading feature.

2. The English Presbyterian Mission in the south, and the Canadian Mission of the same persuasion, in the north, have laid excellent foundations along evangelistic, educational, and medical lines. Hurried glimpses of their work in Tamsui, Shoka, and Tainan revealed a lower educational grade than we had expected, but the progress made in spite of initial difficulties, commanded our highest admiration. Two fine hospitals in the south (Tainan and Shoka), and one in the north (Tamsui), two girls' schools, two theological institutions, two Bible training schools for women, 12,000 church members, and 160 churches—these together give a slight hint of the work in hand.

3. Of the 80,000 Japanese in the island, a liberal estimate will find 700 people connected with the five Presbyterian and two Episcopal churches. This number is much greater in proportion to population than that in the Empire at large, and is due, of course, to the constant influx of Christians from the main islands, as well as to the comparatively uniform social status of the Japanese in residence.

4. There was practically a consensus of opinion in favor of a new society taking up work. Pastors, laymen, and missionaries feel the ground is inadequately covered, and besides there seemed to be a craving for the larger fellowship which a new type of worker would naturally give. It is plain that most of the workers are lonely in their isolation—getting a touch, as it were, of missionary experience!

5. The *Kumi-ai* body would be a welcome addition to the working forces, especially in Taihoku, the center.

6. There is a fairly strong nucleus of unconnected *Kumi-ai* people, who show a hearty desire to contribute generously to the work, if it is begun.

7. Whereas six hundred *yen* is the basis for opening up new work in the

main islands, at least double that amount would be required in Formosa, because of the increased cost of living, the fearful rentals (thirty to fifty *yen* for a preaching-place), and the long distances to be covered in circuit work.

8. One third of the expense for the first year would be borne by the local Christians and sympathizers, and the prospect for self-support, in the near future, seems much better than in the majority of places now helped, either by the Mission or Japanese Home Missionary Society.

9. Work ought to be begun next year, if possible—a difficult matter of accomplishment, in view of the fact that next year's appropriations have been made, and eight hundred *yen* is a big extra.

10. If work be opened, the man to be sent should be of strong character, with some experience, and comparatively young—this latter qualification being necessary in order that he may get somewhat acquainted with the Formosan language, and thus get into touch with the Chinese youth, who on their part, are acquiring Japanese, and are looking forward to a career as Japanese citizens.

The following statistics will help to an understanding of the situation.

		Members.
Taihoku.....	1 Presbyterian Church.....	400
	1 Episcopalian	50
Keelung.....	1 Presbyterian	30
Taichu	"	25
Tainan	"	60
"	1 Episcopalian	40
Takao	1 Presbyterian	40

Many things have been omitted in this imperfect report. Time would fail to write minutely of the hearty welcome accorded us, the too short conversations with veteran missionaries, their delightful hospitality, and the inspiration afforded by their successes, but we are full of appreciation, all the same, and close this with a hearty word of thanks to them, and a prayer for continued success.

H. PEDLEY.

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	p.m.	a.m.	a.m.	
Arrive Sannomiya.....	9.16	7.12	8.55	6.04
Express Trains Leave	a.m.	p.m.	p.m.	
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